

Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

Vol. XII.

HONOLULU, T. H., AUGUST, 1919.

No. 3

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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

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Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

AUGUST, : : : 1919

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
E. W. JORDAN, - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H.

Advertising rates made known upon application.

CHURCH CALENDAR.

Aug. 3—7th Sunday after Trinity. (Green.)
" 6—Transfiguration. (White.)
" 10—8th Sunday after Trinity. (Green.)
" 17—9th Sunday after Trinity. (Green.)
" 24—St. Bartholomew, Apostle. (Red.)
" 10th Sunday after Trinity.
" 31—11th Sunday after Trinity. (Green.)
Sept. 7—12th Sunday after Trinity. (Green.)
" 14—13th Sunday after Trinity. (Green.)
" 21—S. Matthew, Evangelist. (Red.)
" 14th Sunday after Trinity.
" 28—15th Sunday after Trinity. (Green.)
" 29—S. Michael and All Angels. (Green.)

THE CHURCH A FAILURE.

We have heard much during the past few years about the failure of the Church because it has not done this or because it has done that. We came across an excellent article recently in the New York Herald. It is well worth reading and well worth remembering. Coming from a secular paper it has weight which the words of a preacher would not have. We give the article in full:

IS THE CHURCH A FAILURE? ..

The great war and its result has brought the Christian Church face to face with the tremendous problem of its highest usefulness. There is no ground for the charge that the Church has been a failure and lost its influence. There is no justification for the belief that the Church has been too much of a religious sanctuary and must be made a social club if the masses are to be reached and held.

If there is any trouble with the Church it lies not in too much spirituality but in misconception of what Christian spirituality means. The trouble, if any, is not

with the doctrine, but in its application.

The tendency of the times seems to be to transform the Church into a sort of semi-social or socialistic affair, on the theory that such a modification comes nearer to the doctrine of the Nazarene. The idea is that the Church should uplift the masses by entering with them into the field of socialism and economics.

This places the Church on a level with politics and professional "reforms," far removed from the great problems of spiritual life, and encourages much that is false, misleading and disintegrating. It is responsible for much of the pacifism of the early days of the war and much of the pacifism of today. The Christian Church is a part of our national structure and is strong only as it upholds the pillars of the national temple of liberty.

Militant Christianity is the only kind that appeals to red-blooded people. The purest Christianity was revealed by those men of righteousness in France who taught the American soldiers how to face death and fight.

Christ said, "I come not to send peace, but a sword." He meant that if His cause is worth living and defending it is worth fighting for; and the first ten centuries after Calvary saw almost continuous wars over the doctrine of the "Prince of Peace."

A militant Church is a Church that translates spirituality and salvation into terms of national patriotism and fighting righteousness. "Thy kingdom" can never come on earth if the temple reared by sacrifice is to be destroyed.

SUNDAY—WHAT IT IS AND WHAT IT IS NOT.

So many questions have been asked the Editor of late about Sunday that he believes the following will be instructive and interesting. The Seventh Day people are active and try to get hold of our Chinese and others. These people say: "The Bible and the Bible Only." But they forget that the Church existed before the Bible and that the Church wrote and preserved and translated the Bible; and then these people turn round and take the book which the Church gave them and say that it does not know what the Book means. As a Presbyterian minister wrote some time ago, some people seem to think that somehow at some time the Bible came down from Heaven and

somehow came to be handed to people to pick and choose a religion from it.

The fact is there are three sources of revelation to us—the Church, the Bible, and reason. The Adventists take the Bible and harp upon the Fourth Commandment, paying no attention to the fact that the Bible, as well as Sunday, has been handed to them on the authority of the Holy Catholic Church, whose history and teachings they sweep aside, and put in its place their own interpretations of the Book which they would not have if the Church had not compiled and preserved it for them.

HOW OUGHT I KEEP SUNDAY?

By REV. H. N. THOMPSON.

Let us notice in the first place that Sunday is not the Sabbath. Many people think it is. They are quite mistaken. Sunday is the first day of the week; the Sabbath is the seventh. The Fourth Commandment says: "The seventh day is the Sabbath of the Lord thy God."

Christian people do not keep the Sabbath. It is only kept by Jews and by a few modern denominations, such as the Seventh Day Adventists. The Sabbath has come to an end, so far as Christians are concerned. It was part of the Jewish Law. But just as the sacrifice of animals was fulfilled by Christ's Death, and is no longer offered by Christians, so the Sabbath was fulfilled by Christ resting in the Tomb on the Saturday after Good Friday, and the law concerning the Sabbath no longer binds us.

The Jewish law in regard to the Sabbath was that a man should be put to death for working on that day. No Christian could be justly put to death because he worked on Saturday. Probably every person who reads this does work on Saturday. In other words, he breaks the Sabbath, that is to say he would break it if it were binding on him.

The weekly Christian holy day is, and always has been, Sunday, the Lord's Day, the first day of the week. The Old Testament is not done away with. It is fulfilled in Christ and the Church.

Just as the old Jewish sacrifices live on, transformed and glorified, in the Holy Eucharist, which is the Christian Sacrifice, and the Jewish priesthood finds its fulfillment in the Christian priesthood, so the Sabbath passes on into Sunday,

the holy day in every week. But the sacrifice and priesthood and holy day are Christian, not Jewish, and they have Christian and not Jewish rules.

Not only are the Sabbath and Sunday different days of the week, but the manner of keeping them is quite different. The Sabbath was a day on which you must not do certain things. Sunday is a day on which you must do certain things. The Fourth Commandment says: "In it (that is, the Sabbath) thou shalt do no manner of work." You may read the commandment all through and you will not find a word about religious worship on that day, or saying extra prayers. (There were special sacrifices in The Tabernacle and Temple on the Sabbath, and the Jews came in time to make it a day of religious worship, but the point is that the commandment says nothing about it, and only insists on no work being done then.)

And this is the way in which a Protestant ordinarily looks on Sunday. He thinks it is a day on which he mustn't do certain things. He mustn't do work, and he mustn't read the newspaper or books which are not religious books, nor must he play tunes or sing songs which are not religious.

These modern ideas of Sunday are derived, not from the Bible, but from the Puritans of three hundred years ago. They invented the theory that the Jewish rules about the Sabbath apply to Sunday, and then they misunderstood what those rules were. So they turned the Church's weekly day of rest and gladness into a dreary time, when it was wrong to do anything which was not tinged with their own religion.

Now the observance of the Christian holy day, Sunday, rests on the authority of the Church. Some people say that they do not find sufficient warrant for Infant Baptism in the Bible. They find a good deal less for Sunday. Protestants have got both the Bible and Sunday from the Church, and, it may be added, they misuse both.

As then (whether we know it or not) we receive Sunday on the authority of the Church, so it is the Church which teaches us how to keep it.

How, then, ought we to keep Sunday? We must attend public worship. We must also abstain from ordinary work as far as possible.

Then, further, people should try to do something specially for God on Sunday. Parents should take an interest in their children's progress in religious knowledge. The parents are responsible to God for their children's learning those things which "a Christian should know and believe to his soul's health." They can not transfer their responsibility to the

Sunday School. Sunday should be made to the children, not a day of idleness and indulgence, but a happy day.

Then, again, every Christian should try to learn more about God and our holy religion on Sunday. We must keep in our minds that Sunday is the Lord's Day, and that it is a holiday in order that it may be a holy-day. And if we give the chief place to the things which we ought to do, we shall not find much difficulty about what we ought not to do.

"Is it a sin to go out in an automobile or in a launch?" No. But it will be if you neglect public worship, and don't forget that you must act like a Christian man wherever you go. We ought to do all we can to diminish Sunday labor. It is most sad that many men are positively hindered from getting to Church on Sunday at all.

Some good people lock up their children's toys when Sunday comes. Now, children can hardly live without play, yet every week a day comes round when they are told that it is a sin to play. But the Bible doesn't say anywhere that it is a sin for children to play on Sundays. Does it? Where is the text? We do read, however, that "the streets of the City (the Heavenly City) shall be full of boys and girls, playing in the streets thereof" (Zech. viii. 5). And if it be in accordance with God's will that children should play in Heaven, it can not be wrong for them to play on earth on Sunday. Let them avoid noisy and rough play, but let them have their best toys then. Let them have as much religion as is good for them, but don't weary them with it. Let them think of Sunday as the Day of their Lord Who loves little children, and takes an interest in their games. (St. Luke vii. 32.)

And if you make each Sunday, as it comes round, a holy and happy day for your children, you will find it to be to yourself like a shaft in a long tunnel, letting in, at regular intervals, light and air from above.

BISHOP LLOYD ANSWERS A ROMAN ARCHBISHOP.

The Right Rev. Arthur S. Lloyd, president of the Board of Missions of the Protestant Episcopal Church in the United States of America, wrote as follows to His Grace Archbishop Hayes under date of June 23:

"Right Reverend and Dear Sir: The New York Times this morning, in a notice of a meeting held at Carnegie Hall yesterday evening, reports you as declaring that 'The Protestant Episcopal Church is raising \$20,000,000, a large part of which is to be used to identify the extension of the Protestant faith in France.'

"Perhaps you are misquoted, but if the report is correct the misleading statement is, of course, due to misapprehension on your part. You will no doubt be relieved to know that this Church has no such intention. It goes without saying that we should rejoice to help France and the Church in France, but if we were able to do this our work would be a mission of help and not to proselyte, as is the case with all the work that the American Church is doing in any country where the national church is Roman. Indeed, it would be going in the face of the Church's tradition if she were to pursue any other course.

"The American Church is carefully readjusting herself in order that she may meet more effectively the enlarged obligations which the new time has laid upon her, but she will do nothing to embarrass those who have been so sorely stricken.

"I think I speak for the whole Church when I say that it would give me joy if we could make generous gifts to help France at this time, but such help would be to reestablish the Church in France and not to add to her burden.

"I should be grateful if you would make this letter public. You can well understand how the published report of your address not only grieves us, but

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might make wrong impression on the public mind. Very truly yours,

"A. S. LLOYD,
President of the Board of Missions."

In reply to this letter the Very Rev. Monsignor John J. Dunn, Chancellor, wrote as follows to Bishop Lloyd:

"The quotations are apparently from the address of W. D. Guthrie, who preceded His Grace, and a copy of his address is enclosed herewith. The broad, generous spirit of your letter is deeply appreciated and reciprocated by His Grace, on whose behalf I desire to thank you for calling his attention to the misquotation, and to assure you that he will be only too happy to call the attention of our people to the true position of the Protestant Episcopal Church in this vital matter."

Archbishop Hayes, on his return to the city, wrote this letter to Bishop Lloyd:

"Right Reverend dear Sir: The receipt of your courteous letter to me of the 23rd instant was acknowledged in my absence by Monsignor Dunn, the Chancellor.

"I now wish personally to confirm what you generously suggested might be the fact, namely, that I would have been misquoted as to my remarks last Sunday evening if any newspaper had stated that I had referred in any way to the Protestant Episcopal Church. As a matter of fact, I did not mention its name nor refer to it directly or indirectly.

"I profoundly rejoice at the assurance contained in your letter, which will remove our apprehensions of any efforts at proselyting, at least on the part of the Protestant Episcopal Church of America among the unfortunate and sorely stricken Catholic population of France.

"I would exceedingly regret if anything said at the meeting could justly pain you or tend to make a wrong impression upon the public mind. As was stated by one of the speakers at the meeting, we believe that not one Protestant in a hundred of the generous contributors to the Missionary Funds now being raised intended to support or would consciously approve a proselytizing campaign among the destitute women and children of Catholic France.

"You are at entire liberty to give such publicity to your letter and this reply as you may deem proper or desirable.

"Thanking you sincerely for your courtesy in calling my attention to the misquotation, which I had not seen, I beg leave to remain, respectfully yours,

"PATRICK J. HAYES,

"Archbishop of New York."

On June 28, William D. Guthrie wrote as follows to Bishop Lloyd:

"I enclose you a copy of a letter which

I have written to Archbishop Hayes and which speaks for itself.

"I renew to you the expression of my profound regret that inaccurate information should have led me unjustly to criticize the attitude of the Episcopal Church of America."

Mr. Guthrie's letter to Archbishop Hayes was as follows:

"Your Grace: I have been shown a copy of Bishop Lloyd's letter to you of the 23rd inst. As the only statement made at the meeting at Carnegie Hall last Sunday evening referring to the Episcopal Church of America was contained in my remarks, I deem it proper to write that I, of course, accept Bishop Lloyd's disclaimer as showing that I must have been misinformed in regard to participation or co-operation of the Episcopal Church of America in any plan to proselytize at the present time among the destitute Catholic population of the devastated districts of Northern and Eastern France.

"My statements were based on information that I believed to be accurate, and as to which I had sought and received verification that I felt I was justified in relying upon.

"I profoundly regret the misapprehension my remarks naturally created, and I want to do everything that lies in my power publicly to correct the error and to remove the feeling of just resentment which they have occasioned as well as any embarrassment they may have caused you.

"I am taking the liberty of sending a copy of this letter to Bishop Lloyd.

"I am Your Grace's most obedient servant,

"WILLIAM D. GUTHRIE."



HEALING IN CHURCH.

We have before us copies of newspapers containing long articles on the work of John Moore Hickson, founder of the Mission of Christian Healing. He first appeared in the United States at Trinity Chapel, New York, and at once attracted attention. A remarkable feature is that the newspapers write in a reverent way about Mr. Hickson's work and do not treat it in a sensational way.

The New York Times said:

"John Moore Hickson, who says the Church through the agency of Christ possesses a long-neglected power of healing sickness, has the support of a number of dignitaries in the Anglican Church. At present he is 'laying on hands' under the patronage of Trinity Church, New York.

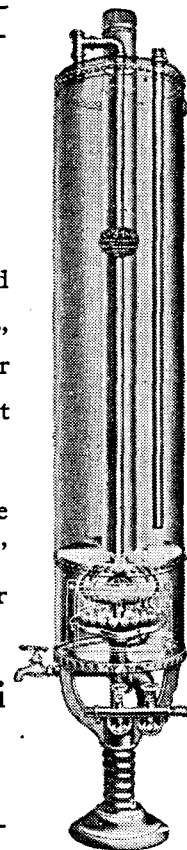
"He is a sturdily-built Englishman. His hair and heavy mustache are black, tinged with gray. In the course of a

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talk about his work the other day, he said:

"The keynote of the work of spiritual healing is the living presence of Christ. He alone is the healer. Those who exercise the gift of healing through prayer and the laying on of hands are but the channels through which His power flows.

"If a grown person supplicates for healing it is necessary for him to have an open mind in order to form a channel through which the divine healing may flow. You cannot convert a man until he wants to be converted, neither can you heal him without his desire to be healed. With children it is unnecessary. Some of my greatest successes are with children. Give me an infant, and I prefer it to be asleep, then there is nothing to overcome.

"Spiritual healing works in the same way as the sacrament. Not two persons out of fifty receive the same thing at the altar. It is not what the imminent Christ can give, but what you are prepared to receive from Him. There were ten lepers who were cleansed, but only one was spiritually healed. Some people have asked, 'If this healing is for all, why do you so often see saints suffering?' What they are doing is making a virtue of their sickness. Consequently all that they ask God is to uphold them in their trouble and not to take it away. We can limit the workings of the Holy

Spirit within us. It is not what it can do, but what we let it do. And we can and do limit the working of the Holy Spirit. Christ has been accepted as the savior of souls, but not as a healer of the body. He is ready to save both.

"In this century there is a great spirit of God passing over the world and bringing many things to our remembrance, and men are beginning to think, and one of the things which is exercising the minds of many Christians is the revival of this healing ministry.

"Cases of organic healing are usually gradual—as conversion is gradual. You cannot heal instantaneously any more than a minister can convert his congregation with one sermon."

In New York great crowds thronged to meet Mr. Hickson, but all was orderly, quiet and reverential.

PHILADELPHIA.

In Philadelphia Mr. Hickson was invited to St. James' Church. A paper says:

"There is nothing spectacular either about Mr. Hickson's methods or in his presentation of his subject. He undoubtedly is God's agent in the restoration of health, and from start to finish there was not the slightest evidence on Mr. Hickson's part of any attempt to capitalize his power."

In an interview Mr. Hickson said:

"I have come to the United States to establish my mission, which is to revive the teaching of the whole gospel. I do not heal. It is God who heals. I am merely His agent. I do not like to be called a healer. During the period of healing I advocate that the person continue as he has been doing the medicine given by a physician. The medicine given by physicians is after all nothing but a gift of God."

"On Monday so large was the number of those who came that it was necessary to close the doors. Mr. Hickson quietly spoke to each person, learned what their ailments were, and with a prayer laid his hands on them." Mr. Hickson desired no sensationalism, but he did not deny himself to reporters, and as a result the publicity was all that could have been desired. Mr. Hickson consistently refused to speak of his cures, though, as one writes, "Undoubtedly results have followed."

IN BOSTON.

The Boston Herald of July 20th has an excellent account of Mr. Hickson's work in St. Paul's Cathedral, Boston. The Herald in its headlines says of Mr. Hickson's work: "Profoundly impressive

are the simple, yet moving, scenes at the Cathedral Church of St. Paul." Then as follows:

"This is a skeptical age, we are accustomed to say—and sometimes to believe—and perhaps it would not have been strange had James Moore Hickson met coldness and incredulity in his Boston mission for the revival of the apostolic gift of healing through faith in God through Christ. Yet the man was received here with a respectful interest that seemed almost universal; even the idly curious were impressed; the Episcopal Church opened wide its doors and gave official sanction to his meetings; and so great was the throng of the crippled and the diseased who appealed to him for help that it was physically impossible for him to see all who sought him at the altar, at his hotel, or at their own bed-sides.

"It seemed that the very fact of present-day skepticism reacted to the credit of Mr. Hickson. Where, in 1919, can the old-time 'divine healer' gain any large following or create any feeling akin to real conviction in the hearts of people? We know too much, we demand too much, to permit an obvious 'fake' to prey upon our emotions and our credulity. We have learned to look to chemistry and surgery and the multiple devices of science for the cure of our diseases. We look behind every effect, in search of a physical cause. And, therefore, if a man comes to us and declares that an unseen power can heal, that man must bring the force of truth and sincerity if he hopes to convince us."

Sub-headings read: "Not Spectacular in Method." "Much Faith was Required."

"In substance, then, Mr. Hickson required at the outset what amounted to absolute faith as a prerequisite to healing. The sufferer must approach God in prayer with as much confidence as a child displays in going to its father to ask for a gift. And, just as the child's faith in its father survives the parent's refusal, so it must be with the faith of the suppliant. When the father denies the re-

quest, the child does not question either his power to grant nor his love. In like manner, pointed out Mr. Hickson, the sick and the crippled much bow to God's will, not approach Him with the thought that the outcome of the prayer will serve as a test of the Deity."

MAY VISIT HONOLULU.

Mr. Hickson is, we believe, on his way to Australia, and if so we may hope to have him at St. Andrew's Cathedral.

HEALING IN HAWAII.

One of our clergy has since his arrival quietly done a work on the same lines as Mr. Hickson. The local priest usually follows the spiritual injunction and the custom always used in the Church of

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The priest referred to is often called to minister to the sick who are not of his flock, but anyone who desires his ministry receives it freely. There is no publicity, but rather the spirit of our Lord, who knew the worthlessness of idle curiosity, and so said: "See thou tellest no man."



EAGER ENDORSEMENT OF CAMPAIGN REVEALS CHURCH'S CLEARER VISION.

By the Rev. ROBERT W. PATTON, D. D.,
National Director of The Nation-wide Campaign.

One of the most significant things in regard to the Nation-wide Campaign has been the almost instantaneous and universal endorsement it has received from nearly every Diocese in the whole Church. Not only have 80 Dioceses officially committed themselves to the Campaign, but they have appointed working committees of leading men and women to carry out the Survey and to organize every Parish and Mission for the education of the people for the great task confronting the Church. This prompt and whole-hearted action in every section of the Church proves two things. First, that the Church has realized by the expediences through which the Nation has recently passed that the Church must act as one whole, and act at once, if civilization is to be maintained upon a Christian basis. Second, that the Church must know herself and her responsibilities in

a definite, clear-cut way if she is to arouse her people to face them, and that the Nation-wide Campaign affords the means to these ends.

In other words, the progress of the Campaign, so far, has demonstrated that the Church has come out of the war with a clearer vision and a firm determination to bend all her resources of men and money to serve the world in every way in her power, wherever there is a chance to serve it.

The leaders of the Nation-wide Campaign expected greater difficulties than they have experienced. There have been, here and there, misunderstandings as to the purpose of the Campaign, but, for the far greater part, the Church has rapidly come to realize that it is a Campaign of the spirit, dedicated to education and devotion, culminating in a sacrifice of life and means, proportioned to a deepened sense of responsibility and an awakened conscience.

The work of securing the Survey is proving every day that the Church is, for the first time, being mentally introduced to itself and to its task. Needs and opportunities have already been uncovered which are spurring our people to high and intelligent endeavor. To date, 80 Dioceses have procured the Survey forms from the Central Office in New York and are busily engaged in collecting and collaborating the data necessary to make a complete showing of their opportunities for service, and the means necessary to perform it.

Hundreds of the leading laymen of the Church, as well as a great number of the clergy, are busily engaged in the completion of this laborious work. One of the most successful business men in America has stated that the Survey is projected

on such business-like and scientific lines, on so sound a basis, that it is difficult for him, in words, to express his enthusiasm for the Nation-wide Campaign. All of this means, of course, that the work of the Campaign is getting well systematized and the authority is being divided amongst an increasing number of leaders. The work of the Central Office is being rapidly de-centralized among many efficient groups of workers in every Diocese. Teams of speakers have been visiting committees all over the country, instructing them in the execution of the Survey and in the organization of the Diocese. A Regional Conference, recently held in Atlanta, Ga., resulted in setting the Nation-wide Campaign forward in four States. More of such Conferences are being planned for other sections of the country.

In the great Diocese of New York like progress has been made. Here, under the name of the "Every Name Campaign," a thorough organization is being perfected, the latest development being the appointment of the Rev. J. Brian McCormick as Director, who is relieving the National Director of much detail administrative work. Mr. McCormick is an ex-army Chaplain, is the wearer of the Croix de Guerre, and is a son of Bishop McCormick. He uses the term "liaison officer" to illustrate how he serves to co-ordinate the New York Campaign with the Nation-wide Campaign. "Liaison officers" have also been appointed in other Dioceses and will be established in all of them.

To sum up, the Nation-wide Campaign is giving daily evidence of most encouraging progress, far beyond what its leaders expected so early in the course of the Campaign.

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CHILDREN AND THE BIBLE.

Rev. H. E. Fosbroke, D. D., Dean of the General Theological Seminary, said there was no other way to introduce the child to the life of the Old Testament but by the simple telling of the stories. We should saturate the imagination with these because they develop a way of thinking about God and looking at life not given by any other stories.

He commented upon various ways of telling Old Testament stories. We can tell them to emphasize only the fact so that the child gets the idea that only the fact is necessary. On the other hand, the elements back of the story can be brought out, the directing Will, the same demands for venture, courage, faith, trust, etc., that are common today in God's way of dealing with man and that give a spiritual basis to all the stories.



USE CHURCH SCHOOL INSTEAD OF SUNDAY SCHOOL.

The Christian Nurture Series is promoting the use of "Church School" instead of "Sunday School." The change indicates a broader point of view. The Sunday School today is considered less a separate organization and more a part of the life of the Church. Rector, vestrymen and parents are seeing that the School is the Church in the act of teaching the next generation, and with this view comes the need of supplementing the work on Sunday with week-day Religious Instruction. It is unfortunate to speak of a Sunday School meeting on Monday. Let us all begin to say "Church School."



DR. PARSONS ELECTED CALIFORNIA COADJUTOR.

RECTOR OF BERKELEY PARISH IS CHOSEN ON THIRD BALLOT.

SAN FRANCISCO, CAL.—The Rev. Edward Lambe Parsons, D. D., was elected Bishop Coadjutor of California at the special diocesan convention held at Grace Cathedral on July 2.

The convention opened with the Litany and Holy Communion at 10:30 a. m. Bishop Nichols' sermon consisted of a retrospect of his episcopate and a reference to the problems which lie before the diocese. It was an historic utterance delivered with profound depth of feeling. He spoke of those who had helped him in the midst alike of joys and perplexities during the past thirty years. It breathed all the tenderness and love of one who has been a true father in God to all who so universally hold him in deep and reverent affection.

Three ballots were necessary to show

that the rector of St. Mark's Church, Berkeley, was the choice of the convention. From the first the clerical vote was in Dr. Parsons' favor, while he lacked only one and one-half votes on the first, and one on the second lay ballots.

Among the other clergymen who were nominated, the Rev. George Craig Stewart of Illinois stood next highest.

A committee appointed by the bishop escorted Dr. Parsons to the platform, where, quite overcome with emotion, he pledged the best that is in him to the work before him, and appealed strongly to clergy and laity alike for their co-operation. Dr. Parsons thoroughly understands the conditions in this Far Western field, where he has spent some twenty-three years, and it is felt that a wise choice has been made by his election.

While the balloting was proceeding an address on the Nation-wide Campaign was made by Bishop Hunting of Nevada, who presented the subject both in its spiritual and its financial aspects.

The bishop-elect was born in New York in 1868. He graduated from Yale in 1889, Union Theological Seminary in 1892 and the Episcopal Theological School in 1894. He was ordained deacon by Bishop Lawrence in 1894 and advanced to the priesthood in 1895. He was assistant at Grace Church, New York, under Dr. Huntington for a year, and later went to Trinity Church, Menlo Park, California. In 1904 he became rector of St. Mark's Church, Berkeley. During his rectorship he built up that well-known parish, with St. Mark's as

the mother Church of the five Berkeley congregations, so that today it is one of the strongest and best organized parishes on the Pacific Coast. Dr. Parsons has been a deputy to every General Convention since 1904 and the members of many commissions and committees, including the commission on Prayer Book revision.



THE DEATH OF BISHOP GREER.

The death of the Bishop of New York is a distinct loss to the Church. He was a man of wisdom and sympathy as well as of executive ability.

The Rt. Rev. David H. Greer was born in Wheeling, W. Va., March 20, 1844. He received his theological education at Gambier, O. He exercised his ministry at Covington, Ky., from 1868 to 1871. He was Rector of Grace Church, Providence, R. I., from 1872 to 1888, when he went to New York and became Rector of St. Bartholomew's Church, where he remained until he was consecrated Bishop in 1904.

Dr. Greer made St. Bartholomew's Church the center of a wonderful work. It had five mission congregations and Sunday Schools, with services in half a dozen languages. It had a parish house on East 42nd Street, occupying nearly the whole front of the block. In that house were a men's club of 600 members, a boys' club of 500, a working girls' club of 1000, an employment bureau at which more than 5000 persons found employment in a year, a loan bureau where the evils of pawnshops were avoided, and a clinic in which a thousand patients

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were treated each week. The Church also maintained a working girls' boarding-house, a woman's summer home, and a fresh-air farm. To maintain these and other activities, St. Bartholomew's had a budget of more than \$200,000 a year. Dr. Greer was familiar with every detail of this work, and to it gave the interest of his tactful and lovable personality.

Dr. Greer was among the foremost preachers of New York, but he found time to give attention to civic affairs. He was a broad-minded, good Prayer Book Churchman, and was so appreciated that he was nominated by Dr. Morgan Dix at Trinity Church and seconded by Dr. Huntington of Grace Church.

The Bishop of Honolulu was in New York a few Sundays before Bishop Greer was consecrated, and although he had but a few Sundays among his own people, he invited Bishop Restarick to preach at St. Bartholomew's and present the matter of the purchase of what is now the Iolani property. The offering on that Sunday morning was \$600.

Bishop Restarick well remembers when robing in the Vestry room that Dr. Greer asked him the names of the Bishop's vestments. He said: "I shall have to wear those things and I don't even know which is the rochet and which the chimere." This illustrates the fact that he was little interested in clerical habiliments; in fact, he never wore clerical clothes—not even after he was made Bishop.

After preaching at St. Bartholomew's, Bishop Restarick took luncheon with Dr. and Mrs. Greer, and in course of conversation spoke of numbers in St. Bartholomew's Parish and in the Missionary District of Honolulu, and Dr. Greer said: "We have more communicants in St. Bartholomew's than you have in the Hawaiian Islands," and Bishop Restarick replied: "Yes, Dr. Greer, but you spend \$200,000 a year for current expenses and we spend less than \$20,000, and we have more baptisms and more confirmations than you have." He was quite struck with the simple statement of facts, for at that time the cost of the work here was small.

On two occasions in later years when the Bishop of Honolulu was in New York, Bishop Greer requested him to make certain addresses, one at the Bronx and one in Greenwich Village. Before sending him to the Bronx in a carriage, Bishop Greer took him to dinner at one of the largest clubs in New York, Mrs. Greer being absent from the city. He seemed to be rather abashed at the magnificence of the club dining-room, and he said: "I don't want you to think it is my style; I have belonged to this club

many years, but I don't think I ever dined here before."

On another occasion the two Bishops went together to Greenwich Village, where both of them spoke at a large meeting of men, and walked home together, talking intimately of the Church and its affairs.

In the House of Bishops, the Bishop of New York sat near to Bishop Restarick, as did five other Bishops who have died within the past few years.

Bishop Greer at times was a most eloquent man. Those who heard him speak at the General Convention in San Francisco on the subject of the proposed canon on marriage and divorce will never forget his wonderful speech. Ira E. Bennet, who married the daughter of the late F. F. Fyler, now editor of the Washington Post, who had been the representative of the San Francisco Chronicle at Washington, told the writer that he had never heard in Congress a speech which so impressed him. He was the kind of Bishop New York needed—a man who was tolerant with all kinds of Churchmanship, one who knew no party. We remember well hearing him in the House of Bishops urging the election of a man who was an advanced Churchman on the ground of his piety and fitness, although the priest in question held very different views from those held by Bishop Greer. To him the Catholic idea of the Church was its tolerance for all who were loyal to the creeds, commonly called the Apostles' and Nicene, and to the Book of Common Prayer. What a man's views were or what his esthetic tastes were concerned him but little.

He was a great and good man, and universally beloved. Mrs. Greer was too ill to be informed of the death of her husband, and she, too, passed out of this life within a few weeks of the death of her husband.

We may well pray that the Church in New York may be guided in the selection of a successor to Bishop Greer.

BISHOP'S VISIT TO MAUI.

On Saturday, July 19th, Bishop Restarick, accompanied by Canon Kong Yin Tet, sailed on the Mauna Kea for Lahaina, where they were met by the Rev. F. N. Cockcroft. The Bishop spent the night at the parsonage, and Canon Kong with an old Chinese friend, a merchant of the town.

On Sunday morning the Bishop had the pleasure of seeing how beautiful the parsonage grounds looked. The thinning out of the trees by the great storm of last year really resulted in the improvement of the place, for before that time it had too many kiawe trees. The fence on the roadside has been taken down, and a hedge will probably be planted. The fence certainly was not an ornament, for its age had brought on decrepitude. The same course had been taken with the fence before the Parish Hall and Church.

At 9:30 a. m. the Bishop confirmed a class of seven young people, among whom was the daughter of the priest in charge. After the confirmation he celebrated the Holy Communion and preached. Twenty-seven people received the Holy Communion, among whom were a number of Priory girls, who were home on vacation, and one former resident of the Cluett House, who was baptized and confirmed while there, and one Iolani boy.

After the service a few minutes were given to greeting the people at the Church porch, and then a start was made for St. John's Church, Kula. Besides Canon Kong, those who accompanied the Bishop were Mr. and Mrs. Cockcroft, their children and their guest, Miss Carolene Cooke.

The journey from Wailuku to Kula used to take the Bishop the greater part of Saturday, and then, after staying all night and having service on Sunday, he was obliged to stay nearly a week at Wailuku or Lahaina before he could return. Usually he spent three weeks on Maui, giving a Sunday to each place where we have work. On this occasion the trip was made from Lahaina to St. John's Church, Keokea, in less than two hours and a half, and the party took

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luncheon on the car as they traveled, as there was no time to eat before they left Lahaina at 11 o'clock, and as the time for service at Kula had been set at 2 p. m., it was deemed unwise to stop at Wailuku.

On reaching St. John's, Kula, Mr. Kau Hin Yin and his wife welcomed the party and, there being some time before service, the property was inspected and everything found to be in good order.

The greater part of the people at Kula do not speak English, so the Bishop has always taken Canon Kong with him when he has visited St. John's. The Bishop confirmed two young people at the service and preached.

At 4 o'clock the party sat down to a Chinese dinner served by the catechist and his wife, and, by means of chopsticks, chicken, pork, abalone, mushrooms and rice were lifted to the hungry mouths of the *haoles*, for the Chinese wished to discuss their viands in a more leisurely manner than it was possible for the Lahaina party to do if they wished to reach home before dark. After enjoying the dinner the Bishop and party started down the mountain, leaving Canon Kong to remain and meet the Chinese in the evening, when he could talk with them about the needs of the Mission.

A stop was made at Wailuku to call on the Rev. and Mrs. Marcos E. Carver, who are installed in the parsonage in the absence of Mr. Villiers. The visit was brief, and the party was soon on its way to Lahaina, passing along the Pali road at the time when the sun was disappearing in beauty in the red and golden west. Without being unduly tired, all who went to Kula expressed themselves as having had great pleasure and being ready for a night's rest.

On Monday the Bishop visited several families and also inspected the burial ground belonging to the Church. He made several suggestions as to the care of property, the fences of which need attention. Late in the afternoon Canon Kong arrived in Lahaina, and both were passengers on the Kilauea, that steamer being taken because it arrived earlier than the Mauna Kea.

Thus it is that work which would have occupied two weeks had been done in two days and a half, with ease of travel and without fatigue, and on the whole with not much larger expense.

HILO AND THE FLEET.

Promises of co-operation from a number of Hilo pastors in the proposed song service for the men of the fleet have been obtained by the Rev. J. Lamb Doty, who is working out the arrangements.

In the absence of an entertainment committee, Mr. Doty is going ahead with plans for the Sunday evening service in the Armory on the night of the fleet's arrival, and expects later to get the approval of the committee when one is appointed.

Rev. Stephen Desha and Rev. Ernest Da Silva agreed yesterday to assist Mr. Doty and Dr. Shaw at the service for the Jackies. Choirs from each Church will be present, and the service will be largely musical.

"We can make the Armory a place of beauty for Sunday night, and then all the decorations, the platform and the chairs will be in place for anything which might be arranged the following day," said Mr. Doty. "If a dance is to be given the next night, the chairs can be taken out and the decorations will still make the hall attractive. We should be entertaining the boys every minute they are here,

for with so many thousands of them coming, there will be always hundreds who will be glad to enjoy whatever pleasures are provided for them in Hilo."—*Hilo Herald*.



ST. MARK'S, KAPAHULU.

The Junior Auxiliary of the Hawaiian Congregation has recently paid \$125 on the debt of \$250 which was still due for the erection of the school-house. They hope to pay the balance within the year.

Miss Annie S. Dran will take charge of St. Mark's, Kapahulu, as soon as arrangements can be made for her to move into the cottage. The vacancy occurred owing to the resignation of Mrs. Marguerite Black, who has been at St. Mark's for the past five years, and has done a self-sacrificing, earnest and active work. Mrs. Black found it impossible to continue owing to family reasons, and it was with regret the Bishop accepted her resignation.

Mrs. Arthur Fitzgerald, nee Richardson, will assist Miss Dran at St. Mark's. Mrs. Fitzgerald has been at the Mission for about four years, and has shown herself capable and devoted, and we are very glad to retain her services.

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KOHALA.

Corporal James Walker, who arrived, after some delay, from Vancouver on July 23rd, became the guest of his old friend, the Rev. A. E. Butcher. Mr. Walker had a varied experience during the war, and has not yet recovered from shell shock. Mr. Walker was accompanied by his wife and son, nine years old.

Mr. Butcher and Mr. Walker left for Kohala on the Mauna Kea on Wednesday, July 30th, and were entertained for the night at the Maddens and then they became the guests of Puakea Ranch. A letter received from Mr. Butcher states that they had ridden over the district in the car which belongs to the Mission, and have been calling on the people.

Mrs. Walker, with Mrs. Butcher, went to Kohala the next week and helped to get her friends settled in their new home.

Mr. Walker has had a large experience as a mission worker, and his earnestness and activity will, we believe, bring good results when he becomes familiar with the work.



THE CATHEDRAL.

We do not recall any summer in which so many of our people have been absent from the city. Many are on Hawaii, some at various places on Oahu, others on Kauai or Maui. The teachers of the schools are scattered, and the children either at home or at the Rest House. The congregations therefore have been very small, and it has been difficult at times to get any choir at all. If it were not for the girls of the Cluett House and the Priory, and a faithful teacher, we should at times have been without any choir.

The Sunday School, of course, is small, and no societies are meeting during the summer.



ST. BARTHOLOMEW'S DAY.

The date of this Holy Day is August 24, and this year it occurs on Sunday. St. Bartholomew's Day is the anniversary of the entrance into the Rest of Paradise of Alice Mackintosh, in whose memory the Cathedral tower is erected. Fifteen years have passed since the people of Honolulu were shocked by the news of the death of Mrs. Mackintosh in Dresden.

For those who survive her memory there is nothing so appropriate as to gather in the Cathedral on August 24 at 7 a. m. and have a part in that service, which brings to heart and mind the doctrine of the Communion of Saints.

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 United Offering Secretary: Miss Charlotte Gillet, 2444 Oahu Ave.
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 Little Helpers Secretary: Mrs. L. F. Folsom, Emma Square.

The China Medical Board of the Rockefeller Foundation has signified its willingness to make a grant of \$17,625 toward strengthening the equipment of St. James' Hospital, Anking, China, provided the Board of Missions will contribute the sum of \$5875 for the same purpose. The Board has accepted the gift on these terms and Dr. Harry B. Taylor, the head of the hospital staff, who has been in this country on furlough, has

been appealing for special gifts for this purpose.

The above hospital is where the Honolulu Branch supports a bed in memory of Mrs. Mackintosh, and for which over \$100 was pledged at Convocation.

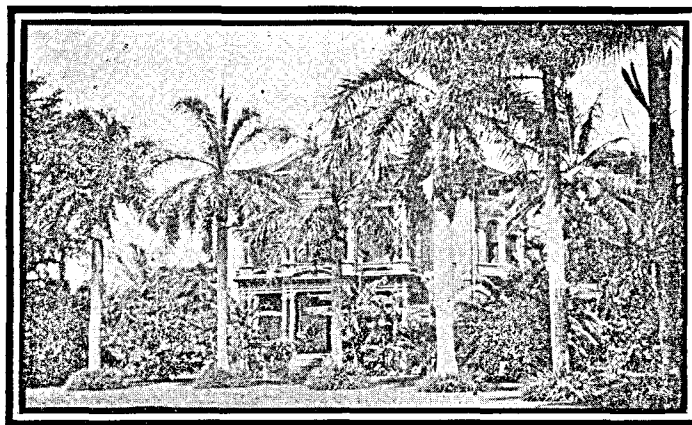
The pleasant prospect at present for our representation at the Triennial will be six—Mrs. R. R. Raymond, Mrs. J. A. Dominis, Mrs. Leopold Kroll, Mrs. J. C. Villiers, Mrs. Pentland and Mrs. J. A. Tiffany—the first four being the officially appointed delegates, but the last two will doubtless be granted seats with the Honolulu delegation.

“The Committee desires to report:

“That where the workers in the foreign field are concerned the purpose of the Woman's Auxiliary with regard to the United Offering is satisfactorily attained; but after correspondence with the United Offering missionaries in this country it has come to the conclusion that a change in the mode of procedure is desirable.

“It believes that the Woman's Auxiliary intended that those who are supported by that Offering should establish a standard, and develop in the Church a body of workers who should be distinctive on account of their excellence.

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"In order to accomplish this result it recommends that the following resolutions be added to the general resolution by which the United Offering is given to the Board of Missions:

"1. *Resolved*, No woman hereafter shall be supported by the United Offering who has not been specially trained for the service to which she may be appointed, and who does not present testimonials satisfactory to the woman's executive committee as to her competency and fitness, accompanied by a certificate of good health.

"2. *Resolved*, That no woman who is supported in whole or in part by the United Offering shall receive less than \$600 a year, with the understanding that if her board and lodging are provided this shall be reduced to \$400. It shall be understood that if this Fund provides only part of the salary of any worker this amount shall not be due until the parish or diocese which may be concerned has complied with its agreement.

"3. *Resolved*, That the increased amount which may be placed at the disposal of the Board by the Woman's Auxiliary from the United Offering of 1919 shall be used in the first place to increase to the amount named in Resolution 2 the income of those workers already supported by the United Offering, where the work of such women has demonstrated their efficiency."

This plan for increasing the prestige of the United Offering missionary as a Church worker of superior and tested quality will surely meet the approval of all. It will have the effect of a college degree. To be a U. O. missionary in Church sociology will then be equivalent to being a senior wrangler or winning a trophy or prize for scholarship. The idea appeals to the writer as rounding out and rendering even more beautiful and complete what has been called the "Offering of Romance." While the Offering already boasts several hundred beneficiaries—if such a word can be used—of whom we are all intensely proud and to whom the Church is unspeakably grateful, yet the adoption of this resolution will mean that in the future these good women, whose faithful services we buy with very little money, shall be standardized. It is as if we take our precious Offering, gathered from a million sources for three years, and, clutching it eagerly and carefully, say to the Church: "Give us of your best—nothing marked down or bargain sale." Yet we all know that our U. O. workers are tremendous "bargains" as the word goes. How much of loyalty, of adaptability, of everything which goes to make a good woman, do we get for the small stipend which for years has been paid to the U. O. mission-

ary? Now we are also proposing to pay her a little more—as much as \$600. For this sum we are hoping to glean the choice grain in the field of woman workers. The one thought which makes this situation tolerable is that the small salary is the test. It is the final test which proves the consecration of the worker.

Many Churchwomen are of the belief that the United Offering supports *all* of the women missionaries of the Church. This is an error. The Board of Missions pays the salaries of many general workers. The large vision held by some leaders in Auxiliary work is that this great consummation *may* be reached some day and that the income of the Board may be used on innumerable needed things while the women of the Church shall be entirely responsible for the salaries of all women workers. Shall this happy condition ever arise the American Churchwoman may well feel herself a useful and blessed instrument in the hands of Almighty God.

—Living Church.

One more opportunity will be given to increase the United Offering to be sent from this District to Detroit, probably early in September. Announcements will be sent out later to every Branch by the secretary.



PERSONALS.

Among the Missionaries passing through Honolulu lately was C. S. F. Lincoln, M. D., of St. John's University, Shanghai. Dr. Lincoln, accompanied by his daughter, was a passenger on the Venezuela, returning to China after a year's furlough spent in study at Johns Hopkins, Baltimore.

Dr. Lincoln had the misfortune to lose his wife, who died suddenly, a short time ago in Baltimore. He has been twenty years medical director and instructor at St. John's. He is a cousin of Mrs. Fessenden, the mother of Mrs. Arthur G. Smith, and on his arrival, finding the Smiths were at Haleiwa, he came to see

the Bishop, who had the pleasure of entertaining him and his daughter during their stay in port. Bishop and Mrs. Restarick met Dr. Lincoln in Shanghai in 1915.

There arrived recently from Boone University the Rev. George A. Hoisholt, who is in deacon's orders and has been teaching at Boone. Mr. Hoisholt has been engaged to teach at Iolani and is already installed in the building, with supervision of the boys who remain during the vacation.

Mrs. E. K. Oakes has been spending a month at the Kilauea Summer Camp, where she has enjoyed the change very much.

Mrs. Louise F. Folsom has spent a month at the Volcano House. It is hoped that the change of climate and rest from all care will do her good.

Sisters Albertina and Beatrice, Misses Charlotte Teggart, Margaret Jensen and Doris Mossman, spent the month of July at the Parke cottage at Kahala, which was kindly loaned to them by the thoughtful owners. They report a quiet and restful time.

Sister Olivia Mary and Miss Ledbetter are spending the first two weeks of August at the Rest House at Kahala. They have with them twenty-four girls of the Priory who stay at the school the whole year. They are having a fine time bathing, fishing and taking walks.

During Miss Teggart's absence from the Cluett House, Miss Maddison took charge of the work at the request of the Bishop. The arrangement was most satisfactory to all concerned.

We received a communication lately from our old friend Mr. J. T. Arundel, who lives at Bournemouth, England. It is a long time since we had heard from

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him, and we were glad to see his writing again. He kindly sent a number of little leaflets which will be useful to distribute in the hospitals.

A pleasant feature of the Cluett House is that every summer, when a number of the regular residents are absent, their places are always filled by old Priory girls who come to Honolulu for a few weeks. At this time of writing there are at the Cluett House, Miss Agnes Frendo, who teaches at Hilo and sings in the choir at the Church of the Holy Apostles; Miss Emma Rodenhurst, who has been carrying on the Sunday School at St. Paul's, Makapala; Miss Gertrude Seong, who has been teaching at Puunene, but who lives at Lahaina, where she will teach next year. Several others formerly at the Priory have been at the Cluett House some weeks during the summer.

There are at the Cluett House at the present time twelve Priory girls, of whom ten are graduates. Nine of the number are employed in various capacities in Honolulu and are all doing well.

While on another island recently the Bishop had a visit from a young married woman who was at the Priory for several years. From conversation he learned that she made her own clothes and those of her numerous sisters. When asked where she had learned she said: "Everything I know about cutting, fitting and sewing, Miss Jensen taught me at the Priory." And she added: "I didn't half value the training I got in regard to conduct and behavior until I came home and began to apply it to my own sisters."

While on Maui Bishop Restarick saw a number of former students at Iolani who were engaged in various occupations. Inquiry brought out the fact that they had the confidence of their employers and were doing well. Several students are going either to the States or to the Orient. One of our finest boys, American-born Chinese, gave as his reason for desiring to go to China that he wished to prepare himself for the ministry.

A letter from Mrs. Jess A. Tiffany, nee Susie Davis, tells of her being permanently settled in their new home at Toledo, O.

In writing and sending a subscription to the *Chronicle*, she says:

"I always enjoy reading it, and will always want to receive it regularly. My greatest regret is that I am so far away from the West and all my friends there.

"My boy is two years old and I am losing my baby, for he is growing so fast.

"I am going to try to go to the General Convention at Detroit if possible,

and Mrs. Pentland is going with me if we can possibly arrange matters.

"Please give my aloha to all friends. I have a longing at times for Honolulu. I was so happy in my work there."

A wide circle of friends within and without the Church were pained by the news of the accident to Mrs. T. J. King. A man unlicensed was driving the truck which ran over Mrs. King and fractured her hip. Those who drive cars without a license should be severely punished.

Mrs. King has the deepest sympathy of the *Chronicle* in her time of pain and weariness. Mrs. King has been a member of St. Andrew's Guild since it began its existence, and its members were all grieved at the unfortunate occurrence, and hope for a complete recovery to health and strength.



American Expeditionary Forces.
Evacuation Hospital No. 17,
Vladivostok, Siberia.

Rt. Rev. and Dear Bishop:

The Sherman arrived in Vladivostok according to schedule on Friday, May 2nd, after a monotonous but easy voyage from Honolulu. We were glad to get ashore again, and to know that the long trip was over. From Honolulu to Japan we did not sight a vessel—two weeks without seeing a thing but water and birds, with an occasional fish or seal. We made no stop in Japan, but are looking forward to seeing Nagasaki on our way back.

We almost lost Sunday this time, but fortunately it was Monday morning when we crossed the 180th meridian, so Monday was dropped instead. I had a celebration on the saloon deck, with about 15 present. Our nurses made their Communion, with other passengers and some of the ship's officers. The sea was quiet, and in the early morning the service seemed to have an ideal setting.

The four Chaplains received assignments Saturday morning—one to Virkhinie-Udinsk, 3000 miles in the interior; another to Habarovsk, about 500 miles north; the third to Base and Line of Communications, with station in Vladivostok, and I was assigned to the 31st Infantry, with station here at the hospital. It is about three miles from town, with poor transportation, and very occasional. I am hoping to have a horse assigned to me this week, and then I can make trips to town whenever necessary. I haven't learned any Russian as yet, and as few of the shopkeepers speak English, my bargaining thus far has been restricted. It is a wonderful town, however, and well worth seeing. It is indescribably filthy and unsanitary. * * *

As one walks down the main street of

the town, every race on the face of the globe seems to be represented, and not always by the best of the race. Chinese and Japanese seem to vie with Russians as to numbers, the former belonging

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mainly to the coolie class, and the second being merchants and bankers.

The hospital buildings were intended for Russian barracks, and were most primitive when taken over. The officers' quarters are yet primitive, but the wards have been improved somewhat. We are on the side of a hill, and much climbing is necessary in visiting the various buildings. Our mess hall is about half a mile from our quarters, so I see plenty of exercise ahead of me. I shall perhaps not weigh so much when you see me again—if we stop in Honolulu on our return home.

Please give my kindest regards to Mrs. Restarick, and other friends whom I met there. I shall never forget your hospitality—it made my stop in Honolulu one of the bright places in my life. Honolulu will always mean "Bishop and Mrs. Restarick" to me, and I hope that some day I may be so fortunate as to be stationed at Fort Shafter.

With kindest regards, and best wishes for your work, I am,

Faithfully yours,

Z. T. VINCENT.



DAVID LITTLE WITHINGTON.

In San Diego Bishop Restarick belonged to a club composed of professional and business men, the members of which became attached to each other by the ties of a strong friendship. Two of the members of the Club were David L. Withington and Cassius Carter, the one from Massachusetts, the other from Virginia. They were men who differed from each other as far as men could in many things. One attended the Congregational Church, the other St. Paul's; one was a Republican, the other a Democrat. The ancestors of both fought in the Revolutionary war, and in the civil war the relatives of one fought for the Union and those of the other for the Confederacy. David Withington believed that there were times when the nation should fight; Cassius Carter was a pacifist and did not come to St. Paul's for months because the Rector offered prayers of thanksgiving for Dewey's Victory at Manila Bay. They were both high-minded men—one a thorough New Englander, and the other a Southern man in manner and speech. These two were partners in the law firm bearing their names.

Cassius Carter died a few years ago, and now his former partner has been called away. The Bishop of Honolulu has lost two real, true friends, and no differences of opinion ever clouded that friendship.

It was owing to words spoken by the writer in 1903 that Mr. Withington received an offer to come to Honolulu. He

came and looked the ground over and decided to come if Mrs. Withington gave her consent. The result was that the Withington family became residents of Honolulu, and the friendship begun in San Diego continued here.

Mr. Withington was outspoken for the things which he believed to be right, and was interested in all civic matters. In California he had been State Senator, and there were few men so well versed in political matters of the State and the Nation as Mr. Withington. His information on these matters was cyclopedic, as it also was in the matters relating to sports, in which he took great interest when living in Massachusetts, California and in Hawaii. His sons, as is well known, were trained athletes, the older ones having international fame. He took an active part in all that concerned the Central Union Church, of which he was a deacon.

He was not long ill, and that his illness was serious was only known shortly before his death.

Mr. Withington was a widower when he came to San Diego, where he married Miss Marietta Paul, who was then connected with a private school. Mrs. Withington was upheld during the illness of her husband and at his death by a firm faith in Christ and in the truth that He brought life and immortality to light. To her a living faith made the way clear, the heart calm, and the mind composed.

Mr. Withington felt deeply the death of his son David, who succumbed to pneumonia following influenza a few

months ago. He never got over the loss of his son, who gave promise of a splendid manhood.

It was a blessing that Arthur Withington, his brother; and Leonard and Den-net, two of his sons, were in Honolulu at the time of his death. Paul, who married Constance Restarick, was in Paris; Lothrop, who married a daughter of Sherman Whipple, was in Boston; Frederick, a Congregational minister, having lately returned from Y. M. C. A. work in France, was in Maine. He followed the steps of his great-grandfather, who was pastor of the Congregational Church at Newbury, Mass., for 68 years.

The burial services were held in Central Union Church. Bishop Restarick had been asked by Mrs. Withington to read certain portions of the Burial Service from the Prayer Book specially relating to immortality, but unfortunately he temporarily lost his voice and could only be present on the rostrum.

Hawaii has lost a good citizen and one deeply concerned in its welfare.

The Bishop, himself, has lost a friend of over thirty years' standing. In the last conversation, a few days before the end came, Mr. Withington said: "We have been friends a long time"; and true, loyal friendship is a precious and helpful thing. He has gone before, and friendships do not end with separations when one has crossed the bar. The Pilot will bring friends together in a higher state of being, where there shall be no more separating sea and where the sorrows of parting shall be no more.

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DEATH OF CHAPLAIN H. A. BROWN.

Recent papers announced the death of Lieut. Colonel Henry A. Brown, Chaplain, U. S. A., and his burial at the National Cemetery, Arlington, Washington, D. C.

Chaplain Brown is the only chaplain who ever attained the rank of lieutenant colonel, a rank conferred on him by Congress in recognition of distinguished service.

The announcement brought to Bishop Restarick memories of the past. Early in 1894 he was Dean of Southern California; this was before the formation of the Diocese of Los Angeles. He as Dean received a letter from Bishop Nichols requesting him to go to Los Angeles and have an interview with a Congregational minister, the Rev. H. A. Brown, who desired to enter the Episcopal Church. The interview was held in the vestry-room of St. Paul's Church, and the information was elicited that Mr. Brown was a graduate of Oberlin and that by reading Holy Scriptures and history he was convinced that the four principles for reunion set

forth by the General Convention of 1886 were such as commended themselves to his reason and his conscience. A report to Bishop Nichols brought a request from him that Dean Restarick should take Mr. Brown under his care and instruction in San Diego.

This was done, and Mr. Brown was placed in charge of a Mission at the salary of \$50 a month—a sum many missions paid in those days.

Dean Restarick had purchased for use in his five Missions a Columbia bicycle, which was at that time a heavy machine which cost \$160. In learning to ride Mr. Brown, who was a large and strong man, strained his blood vessels in riding up a long hill, which resulted in a lesion of his lungs. After a while the doctor ordered him to Arizona.

Mr. Brown had been Chaplain in the National Guard in Dakota and California, and when the Spanish War broke out and the Rough Riders regiment was formed, he went to the Governor of Arizona and asked for the appointment as Chaplain, which was given to him.

In the campaign under Roosevelt he made his name known all over the Nation. He buried men under fire, and at

San Juan, when men fell all around him, he seized a rifle and proceeded with the men. One of the officers said: "Chaplain, this is against orders"; but his reply was to the effect that, orders or no orders, he was going on, though as reported the language was much stronger.

Chaplain Brown was very popular, and songs were composed about him, and Roosevelt in one of his books speaks in highest terms of him.

In October, 1898, Dean Restarick was in Washington attending the General Convention, and one day, walking near the White House in company with Lieut. R. H. Noble (now colonel) he met Chaplain Brown, who said that he had just come from an interview with President McKinley and that the President had said: "Chaplain Brown, what can I do for you?" He replied at once: "I should like to be a Chaplain in the Regular Army." The President said: "You shall have the first vacancy." And he was appointed soon afterwards.

Chaplain Brown later went to Porto Rico, where he was shocked at the fact that most of the men and women were living together without being married because of the exorbitant fees charged by the priests. He obtained permission of the general in command to marry the people without charge, and he performed the marriage ceremony for hundreds of couples. In a letter written to Dean Restarick at that time he told of the rents charged for burial lots, which, if not paid

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by relatives the bones were disinterred and placed in a pile in the corner of the cemetery. He sent a photograph of such a pile in which could be counted hundreds of skulls.

After serving in numerous places he was retired in 1816, but when the great war broke out he became commandant of the Chaplains Training School at Camp Zachary Taylor, where he continued in duty until the school was closed after the signing of the armistice.

CHAPLAIN WHO FORMED REGIMENTAL CHURCH.

Senior Chaplain Evan A. Edwards, who went with his regiment through the worst of the Argonne fighting, is back at his work in his parish, Trinity Church, Lawrence, Kan. This is the way one of his fellow chaplains described his ministry to the soldiers:

"Chaplain Edwards is a man's man from start to finish. At one end of his name is the 'Rev.' and at the other 'M. D.', and may I remark that both ends work! But, best of all, in the middle of the name is a real man, highly respected in a regiment of real men."

Chaplain Edwards was the organizer of the 140th Infantry Church, to which 1100 out of the 3000 in the regiment belonged. The membership card was as follows:

VOSGES-ARGONNE MEMBERSHIP CARD. 140TH INFANTRY CHURCH.

I believe in the Father, the Son and the Holy Spirit. I promise to try to learn and to do God's will.

Besides this the members of the Church had an identification disk carrying the symbol of the division and the words, "For Thee Christ Died." No matter how hard the fighting was, the regimental church never missed its Sunday service, although services were sometimes held in the midst of the battle. Chaplain Edwards was pastor of the Church, and the Roman Catholic chaplain, assistant pastor.

THE MODERN BABY.

"The hand that rocks the cradle"—but there is no such hand.
It is bad to rock the baby, they would have us understand;
So the cradle's but a relic of the former foolish days,
When mothers reared their children in unscientific ways;
When they jounced them and they bounced them, those poor dwarfs of long ago—
The Washingtons and Jeffersons and Adamases, you know.

They warn us that the baby will possess a muddled brain
If we dandle him or rock him—we must carefully refrain;
He must lie in one position, never swayed and never swung,
Or his chance to grow to greatness will be blasted while he's young.
Ah! to think how they were ruined by their mothers long ago—
The Franklins and the Putnams and the Hamiltons, you know.

Then we must feed the baby by the schedule that is made,
And the food that he is given must be measured out or weighed.
He may bellow to inform us that he isn't satisfied,
But he couldn't grow to greatness if his wants were all supplied.
Think how foolish nursing stunted those poor weaklings, long ago—
The Shakespeares and the Luthers and the Bonapartes, you know.

We are given a great mission; we are here, today, on earth
To bring forth a race of giants, and to guard them from their birth.
To insist upon their freedom from the rocking that was bad,
For our parents and their parents, scrambling all the brains they had.
Ah! If they'd been fed by schedules would they have been stunted so—
The Websters and the Lincolns and the Roosevelts, you know.

—BISHOP DOANE.

GENERAL CHURCH NOTES.

The largest Church school in point of attendance in the district of Anking, China, is the Cathedral School which has grown out of the Choir School of the Cathedral of the Holy Saviour. It receives graduates from the fifteen primary schools in Anking and its outstations and takes them through the four years' course prepared by the Central China Educational Association. The boys who come from the primary schools are nearly al-

ways Christians, and the Cathedral School has never graduated a boy who was not baptized. It is probable, as a result of this Christian character of the school, that in future a large proportion of the candidates for the ministry from the district of Anking will be graduates of the Cathedral School. The Board of Missions has never been able to make a special appropriation for the Cathedral School, which must find six hundred dollars for its expenses for the next half year. It is hoped that friends in this country will come to its aid.

Bishop Thomas recently confirmed a class of 22 Shoshone Indians—17 boys and young men and five girls—at St. Michael's Mission, Wind River, Wyoming.

THE NATION-WIDE CAMPAIGN.

Plans for the work of the Nation-wide Campaign move on apace. Most of the dioceses have appointed committees, and many of these committees are now hard at work. A conference of one hundred Bishops, other clergy and laymen was

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held in St. James' Church, Chicago, June 4th to 6th, and the time was spent in discussing the details of the campaign from every angle. One of the speakers summed up the mind of the conference in these words: "Let us keep clearly before our minds that while there is need for money, the primary and essential purpose of the campaign is the reorganization of the Church. If we lose sight of that, no matter what we raise in dollars, the effort is a failure. We have started to bring to the Church the great work of the Master Himself—to convert the Church, to convert ourselves, to convert us of the clergy, to make us feel our obligation."

A threatening calamity in the Church General Hospital, Wuchang, China, has been avoided through the kindness of Bishop White of the Canadian diocese of Honan. One of the staff has been perilously near a breakdown from overwork. No help seemed to be in sight, when Bishop White offered the services of one of his missionary nurses for six months, the Canadian Church continuing to pay her salary. The offer has been gratefully accepted.

James Robert Ammok, serving with the American forces in France, has been cited for the D. S. C. for carrying intelligence at the risk of his life. Ammok is an Igorot lad, educated at our mission in Bontoc, Philippine Islands, one of the first boys to come under the influence of the late Reverend Walter Clapp, founder of the mission.

It was decided a year or more ago to raise an endowment fund of \$100,000 to be called "The Helen S. Peabody Fund," which would take care of the deficit and insure the financial status of All Saints' School, Sioux Falls. An active campaign to secure this fund was begun early in May; but the men of South Dakota were not satisfied with that achievement and determined that there should be also an additional \$100,000 to complete the Bishop Hare Memorial Building, modernize and equip the school, and increase its capacity. The city of Sioux Falls was asked for half the amount and has subscribed \$110,000.

All over America, men, women and children have been helping to build the new St. Agnes' School, Kyoto, Japan. And now at last the first new building is finished and has just received Dr. Wood on his tour of inspection. The first new building is the long-needed dormitory, bright and sunny, built in Japanese style. It is two stories, built around two open

courts which form charming little Japanese gardens in the center of the building. Downstairs are the reception rooms, a large dining room in foreign style, with an excellently-equipped Japanese kitchen adjoining, some of the teachers and students' rooms, the Japanese bath, and a laundry where the girls do their own washing. There is also a kitchen where foreign domestic science is taught, and a foreign drawing room, furnished entirely by the 44 girls now in the dormitory, at the cost of one hundred yen.

Dr. James, in writing of her need for nurses in the Church General Hospital, Wuchang, China, says: "After five years of struggle things have at last reached a hopeful point, but it is as though they were balanced as a great weight upon a slippery slope. Miss Dexter takes about one-half of the whole responsibility in keeping them from sliding back down the hill, and Miss Dexter must go on furlough by next August. No nurse but an exceptional one can take her place, for the situation is a difficult one which requires mature judgment and tact. We need a new nurse badly to begin the study of the language preparatory to a long period of usefulness here."

FOR A CONSTANT SENSE OF GOD'S PRESENCE.

O God our heavenly Father, renew in us the sense of Thy gracious Presence, and let it be a constant impulse within us to peace, trustfulness and courage on our pilgrimage. Let us hold Thee fast with a loving and adoring heart, and let our affections be fixed on Thee, that so the unbroken communion of our hearts with Thee may accompany us whatsoever we do, through life and in death. Teach us to pray heartily; to listen for Thy voice within, and never to stifle its warnings. Behold, we bring our poor hearts as a sacrifice unto Thee; come and fill Thy sanctuary, and suffer nought impure to enter there. O Thou who art

Love, let Thy Divine Spirit flow like a river through our whole souls, and lead us in the right way till we pass into the Land of Promise; through Jesus Christ. Amen. —G. Tersteegen, A. D. 1731.

The one sure hope of a permanent foundation for world peace lies in the extension throughout the world of the principles of our Lord and Saviour Jesus Christ.—Lord Bryce.

"It is right to be content with what we have, but not with what we are."

"The only man who never misses the mark is the man who never shoots."

All sunshine made the desert.—Arabian proverb.

The Reverend L. B. Ridgely, of our China mission, has resigned the chaplaincy of the English-speaking congregation of Saint John the Evangelist, Hankow, in order that he may devote himself entirely to work among the Chinese.

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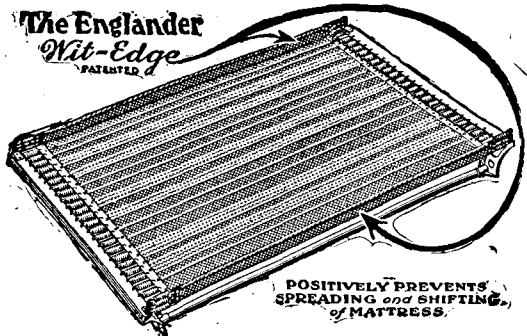
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